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Review.

A Discourse delivered in the first Presbyterian church in Rochester, on the morning of the 4th of July, 1826: By Joseph Penney, Pastor of said church. Published by Everard Peck.

The fourth of July, a Day of Thanksgiving to the American people: A sermon preached on the fourth of July, 1826, in the Presbyterian church at Ithaca: By Rev. William Wisner, A. M. Published by A. P. Searing.

The idle and senseless declamations which issue from the mouth of thousands of would-be orators on every fourth of July, may be compared to a certain minute species of insect, whose whole existence is comprised in the period of one short day. They come forth in the morning, deriving all their importance from the sunny rays of a little moment of popular excitement, and retire at night, with the tumult and bustle, into the perpetual oblivion which they merit.—There is so much *novelty* in the scenes of a military muster—so much to gratify the senses in the anticipations of a good dinner, and so much originality and sound judgment and genuine patriotism and virtue and sobriety and temperance and religion and gratitude, in the drinking of toasts, that the multitude are filled for the time being with boundless good nature and universal philanthropy, and are ready to reward even the "orator of the day" with the clamorous shouts of applause and the blaze and the roar of gunpowder. But when the dinner is over, and the exhiliration begins to decline, and the less jolly and irrational among the crowd are stealing off, one by one, to their accustomed habitations, and others are wending their way with faultering steps to some frequented haunt of pollution—ah, then dies all the fame of the orator; and if ever afterwards the contents of his manuscript are brought to light, they will surely serve but to increase the measure of his disgrace.

The time has been when a different spirit pervaded these celebrations; but such a state of things no longer exists. Fifty years possession of our high privileges has wrought a great change in the tone of public feeling. Our privileges have come in the pride of our hearts to be considered our own by right of inheritance. We no longer entertain the fear of losing them. By degrees we have lost, as a nation, our former sense of gratitude to Heaven for these privileges; and, except occasionally for the purpose of vain-glorying, we uniformly class them in our feelings with the common bounties of Providence. The moral character of these celebrations has proportionably deteriorated; and the time has at length come when the true Christian, who is in the lively exercise of his graces, will uniformly seek to withdraw himself from the noise and bustle of the day, and join, as he has opportunity, with his fellow worshippers in offices of prayer and thanksgiving to the Author of all mercies, the Giver of every good and perfect gift.

Religious celebrations are every year increasing in interest; and there were never before so many instances of this kind, thro'-out the country, as were witnessed on a recent occasion. Many villages in this flourishing portion of the state have now added their sanction to the example; and we are not the less pleased to find Rochester and Ithaca among the number, from the fact that this circumstance has given rise to the two discourses whose titles we have placed at the head of this article.

The sermons were probably not written for the public eye; but they contain a good deal of interesting matter; and we are glad to see them in print.

Mr. Penney's sermon is founded on the following text:—

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous . . . . . ? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."—Deut. iv. 7, 8, 9.

We present the introduction entire:—

We are assembled this morning, my fellow-citizens, to celebrate the fiftieth anniversary of American Independence. And what is this? Is it in imitation of almost every nation, to keep an annual holiday, when the event commemorated has ceased to interest, and is valued only as an occasion for public festivity? Is this observance intended, like some ancient celebrations, merely to soften the manners of our citizens, by relaxation and amusement? Or is it, like others, to pay its mysterious rites to some creature of gloomy superstition? or like others still, to insult the miseries of some subjugated people, by reopening the wounds of bleeding memory, to dress them with the gall of a victor's pride? No; none of these is the purpose of this day. The object of our observance is one that commends itself to the understanding and the heart of the man and of the Christian. It is to contemplate an event of permanent moral and political importance to the world. It is to read a lesson of instruction which the finger of God has written on one of the fairest pages of the history of man; and it is to point out this lesson to our children, in order to imbue them with the truths which it records. It is a celebration which puts in requisition, not the lower and lighter feelings of our nature, but every nobler principle within us. It calls for expanded minds to grasp the moral magnitude of the object we contemplate; a taste for the true moral sublimity which it wears; a heart to be touched with the gratitude which it inspires; and a spirit to resolve that we will not *idly* rejoice in the blessings it conveys; but that each man will do his duty to perpetuate the doctrines it inculcates—civil and religious liberty, an unalienable right—confidence in God, and courage in a good cause, invincible armor—and religion and virtue, the palladium of national safety, the charter of national greatness.

The preacher next goes on to contemplate the event, with some of the details that led to it; which he does in the spirit of true Christian patriotism; and in the same spirit, he afterwards reviews the consequences of the event. Take the following as a specimen:—

As a consequence of American Independence, all the real blessings of social and civilized man continue to be enjoyed. Religion now comes forth in her own native power, unsustained and uncorrupted by any political alliance. No longer the handmaid of civil power, or the tool of usurpation, she comes in her own heaven-born dignity, to win our regards for heaven—to befriend and sustain every interest of man. She is now no longer vexed by the interference of bigotry; and intolerance with her sword and her faggot, is banished from her side. She is stripped of her gorgeous apparel; but, through her simple attire, her native beauty is more easily discerned. She bids us this day regard the hand of God, in our national prosperity, and remember how her dictates of truth, her inspirings of principle, laid the foundation of the blessings we enjoy.

Science is advancing, and must advance where the mind is free. And though she have not yet erected her "light-houses of the skies," she is worthily employed in diffusing substantial knowledge through the cottages of the land.

The arts are flourishing. Native genius is coming forth with unexampled vigor; and prompted by the necessity that independence has willingly assumed, is conferring on its country its thousand offerings of ingenuity and skill.

Free government continues; and both its efficiency in war and its influence in peace have been abundantly tried. Still terrible to the foes of liberty, it can muster its legions of brawny freemen, and bid the thunders of its power be the heralds of its victory. As yet uncorrupted, it can rise superior to the little collisions of party at home, and stand forth to the world a proud monument for its instruction, a beacon for its guidance.

Yet it must be acknowledged, with remorse, that this fiftieth year of American Independence has not found the principle of equal rights universally confirmed within a territory called free. Still the dark stain of African bondage is not wiped away. Still the old, the ominous definition of Roman liberty must partially apply. Still, though the year of Jubilee has come, the groans of bondage are heard in the land. Oh! may the generous sacrificing spirit of fifty years ago, rouse again in support of its sacred principle, to take away this reproach, to add the top stone to the temple of public liberty and virtue, and give its symmetry, unmarred, to the admiration of the world.

The preacher contemplates, in the last place, the nature and extent of the duties which devolve upon us. He tells his hearers that the foundation of that liberty which they so much value, "was laid in the fear of God." He ascribes all to the arm of the living God, and inculcates the duties of obedience to the laws of God, and of exercising heartfelt gratitude to him as the author of all our blessings and privileges. His remarks are excellent; and had we room, we should be induced to present them more in detail.

Mr. Wisner chooses his text in Exodus xii. 14. "This day shall be unto you for a memorial; and you shall keep it a feast to the Lord, throughout your generations."

The burthen of Mr. W.'s sermon, is to prove that the American people ought to keep the day in which they were brought out of the house of bondage, as a day of religious joy and thanksgiving to God. His first argument relates to consistency, and is thus stated, in the first page of the discourse:

I. That consistency requires us to spend the day in this manner. We profess to be a Christian nation. We are the descendants of those men, who, in 1776, embodied in the declaration of our independence, a profession of their belief in the God of Providence, and reliance on him for the successful termination of their revolutionary struggle.

Surely then, it is not consistent for us to celebrate the anniversary of our nation's birth as the Philistines celebrated their victory over the champion of Israel; or as Belshazzar, on the night that Babylon was taken, worshipped the gods of silver and gold.

The ancient Athenians were consistent with their profession, when they, with noise, and shouting, and clapping of hands, poured out their libations to the god of wine, and offered their prayers at his altar; but if we would be consistent, instead of imitating them in their drunken feasts, we must in an orderly manner, come into the sanctuary, and with devout gratitude, offer our praises to the *mighty God, in whose hand our breath is, and whose are all our ways.*

We must openly cast off our allegiance to the God of heaven, deny that we owe him any thing for our national blessings, and with atheist hand, blot from the declaration of our independence, the profession of our father's faith, before we can consistently celebrate this day with that noisy joy, and empty parade, and ungodly mirth and intemperance, which are common in our land.

His second position is, that no other manner of celebrating the day is consistent with the word of God. His third position is founded on the exclusive advantages of a religious celebration; and his fourth, on obligations drawn from the distinguishing mercies received. These positions he fully maintains; and then proceeds, in the last place, to consider what duties devolve on us towards securing the descent of our blessings down to our children for another half century. This leads him to touch on several of the topics which are embraced in the other sermon. In enforcing them, he uses some pretty strong language, as in the following instance:

My hearers, we are from a godly stock. The piety of the first settlers of New-England, from whom the largest and best part of our citizens are descended, would have called down the blessings of heaven upon any nation. The fathers of the revolution, too, were men of God. Though a few distinguished men were vicious and corrupt, there was still a precious company of saints. The Congress, as a body, when they declared us free and independent, professed their entire dependence on the arm of God. The same venerable body, soon after the declaration of independence, after premising that true religion and good morals were the only solid basis of public liberty and happiness, earnestly recommended to the several states to take the most effectual measures for the encouragement thereof, and for the suppressing of theatrical amusements, horse-racing, gaming, and such other diversions as were productive of idleness, dissipation, and depravity of manners. Now, my brethren, I hesitate not to say, that it was the piety of such men, that secured for us the protection of heaven; and blessed be the Almighty, we have yet in our land a host of such men. But I am pained to say, that in a national capacity, we have cast off the fear of God. Our rulers, who should be a terror to evil doers, are themselves transgressors of the divine law. The sabbath is profaned by them; and the holy institutions of the religion of the Saviour are trampled under their feet.

The means of religious instruction, have not kept pace with the growth of our population; and we are beginning to feel the effects of this deficiency in our halls of legislation. Let this deficiency continue until the wave of population, which is rolling west, shall have peopled the shores of the Pacific; let Satan continue to sow his tares in the east; let Cambridge send abroad her moral pestilence, and supply old Massachusetts with legislators to advocate slavery at Washington; let the members of Congress continue to form themselves into parties of pleasure for the sabbath; let our senators and heads of department encourage duelling by their example; and let the funds of the nation be expended to purchase billiard tables for our President; and it does not require a spirit of prophecy to foresee, that the nation will soon throw itself from under the protection of God; and those blessed privileges which were called down from heaven by the prayers of our forefathers, will be forfeited and taken away; Ichabod will be written upon the doors of our churches, and the glory will have departed from our land.

We have not room for extended extracts; but the sermons we hope will be extensively read; and we have no hesitation in recommending them to the perusal of the Christian reader.

From the Boston Gazette.

THE PILGRIM FATHERS.

Carver, Cushman, and Bradford, were men of good estate and of good education. Many of their letters and some of their other writings have been published, and discover good sense, much reading and a knowledge of history. Cushman delivered the first sermon to the people of Plymouth, in 1621; which was soon after published in London. But he was a layman. He was an agent for the company, both before and after their removal to New-England; and was evidently a person of considerable talents and information.

John Carver, their first Governor, possessed similar talents and qualities to Cushman. He was rather a judicious than a learned man. But gentlemen in England, with whom he negociated for the company, speak of him as a person of worth and ability.

Governor Bradford was a man of more learning and information than the two last mentioned; & he was several years younger. Though he had not a public education, he was acquainted with the learned languages, as well as with the Dutch and French. His various writings shew his knowledge of history, and his familiarity with controversial divinity. He wrote both on the subject of papacy and episcopacy, with considerable ability. His history and letters, the last in manuscript, were the foundation of Morton's memorial, and of Cotton's history of Plymouth church. They were also of great assistance to Hubbard, Prince and Hutchinson, in their several histories and chronologies. A small manuscript volume written by him has lately been discovered, in which there is a display of learning as well as good sense and a perfect knowledge of the scriptures. This is an *apology* for congregational church government, as distinguished not only from the papal, but the episcopal hierarchy of England, and from Presbyterianism. He left a large library, consisting of volumes of history, theology, jurisprudence, &c.

Edward Winslow, for some time Governor of Plymouth colony, was a gentleman of good family, and extensive information, tho' not educated in a university. He had travelled on the continent of Europe before coming to America. He wrote on several subjects with correctness and propriety. When in England, as agent for the Plymouth company, he associated with some of the first gentlemen there, and became very intimate with the noble family of Pelham. His son, afterwards Governor of the colony, married a daughter of one of that house. He originated the society in London, for propagating the gospel among the Indians in New-England, in the year 1644. After this, he was first commissioner of the Protector, in directing the naval operations in the West-Indies.

Miles Standish, "the military chieftain" of the little band of pilgrims, who settled Plymouth colony, was of a noble family; and though of a younger branch, and consequently deprived of almost all share in the noble family estate, he had received an education above the ordinary standard. He had much of the spirit and feeling of an honorable and high-minded cavalier. His character was that of chivalric bravery and true courtesy. His employment as an agent for the company in England is evidence that he had other qualities than those of courage and daring adventures.

Thomas Prince, who was Governor two years, in the life time of Bradford, and afterwards for twelve years, was a friend to learning, and early took an active part in having grammar schools in all the towns in the colony, for the education of all classes of children. Many of his letters both of a public and private nature are preserved; and they afford proofs of a cultivated and intelligent mind. He was often one of the members of the confederation of the four New-England colonies, from 1643 to 1670, whose proceedings, still preserved among the old records of Plymouth colony, are very able state papers.

Governor Josiah Winslow was a gentleman of princely manners, and spent several years in England, when young, for an education. Some of his writings also remain, and discover a liberal cultivation of letters. The commissioners of Charles II. who visited the colonies in 1664, considered Gov. Winslow the most accomplished person in New-England.

ELOQUENCE OF WHITEFIELD.

The following description of Whitefield's preaching, is extracted from a new work, just published in Boston, entitled "The Rebels:"—

There was nothing in the appearance of this extraordinary man which would lead you to suppose that a Felix would tremble before him. "He was something about the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively; in recovering from the measles he had contracted a squint with one of them: But this peculiarity rather rendered the expression of his countenance more remarkable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite in an orator." To have seen him when he first commenced, one would have thought him any thing but enthusiastic and glowing; but as he proceeded, his heart warmed with his subject, and his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow beings.

After he had finished his prayer, he knelt for a long time in profound silence, and so powerfully had it affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house.

Before he commenced his sermon, long, darkening columns crowded the bright sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the straight gate, for many, I say unto you, shall seek to enter in, and shall not be able."

"See that emblem of human life," said he, as he pointed to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view; but it is gone. And where will ye be my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor unworthy preacher. In a few days, we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly which will gather before his throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will enquire whether on earth ye strove to enter in at the straight gate—whether you were supremely devoted to God—whether your hearts were absorbed in him.—My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth. Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world, by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow christians, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if instead of loving him supremely, you have been supposing you should exalt yourself in heaven, by acts really polluted and unholy?"

NARRATIVE OF A NEGRO SALE AT DEMARARA.

The following interesting account of a sale of negroes, is taken from Mr. Pinckard's late publication, entitled, "Notes on the West Indies:"—

"A few days ago, I had the opportunity of being present at a more regular sale or market of slaves than I had seen before; and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow beings, regularly bartered for gold, and transferred like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say I have seen it! and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

"The poor Africans, who were to be sold, were exposed naked in a large empty bulding, like an open barn. Those who came with intention to purchase, minutely inspected them, handled them, made them jump and stamp with their feet, and throw out their arms and their legs, turned them about, looked into their mouths, and according to the usual rules of traffic with respect to cattle, examined them, and made them show themselves in a variety of ways, to try if they were sound and healthy. All this was as distressful as humiliating, and tended to excite strong aversion and disgust. But a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded; sighs and tears made no impression, and the imploring looks and penetrating expressions of grief were unavailing! Hungry commerce corroded even the golden chains of affection, and sordid interest burst every tie of nature asunder. The husband was taken away from the wife, children separated from their parents, the companion was bro't away from his friend, and the brother not suffered to accompany the sister. In one part of the building was seen a wife clinging to her husband, and beseeching in the strongest eloquence of nature, not to be left behind him; here was a sister hanging upon the neck of a brother, and with tears, entreating to be led to the same home of captivity! There stood two brothers, enfolded in each other's arms, mutually bewailing their threatened separation. In other parts, were friends, relatives and companions, praying to be sold to the same master; using signs to signify that they would be contented with slavery, might they but toil together! Silent tears, deep sighs and heavy lamentations, bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was a scene more distressful! Among these unhappy degraded Africans, scarcely was there an unclouded countenance! Every feature was veiled in

the silent gloom of wo, and sorrowing nature poured forth in all the bitterness of affliction. A whole host of painful ideas rushed into my mind at the moment. In sad contemplation, all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of, appeared in their worst shape before me; and my imagination was acutely alive to the unmerited punishment sometimes inflicted, the incessant labor exacted, the want of freedom, and all the catalogue of hardships endured by the slaves."

Religious Intelligence.

SANDWICH ISLANDS.

STATION AT LAHAINA—MAUI.

The August number of the Missionary Herald contains extracts from communications by Mr. Richards, relating to that most interesting station at Lahaina, where the power and grace of God have been so signally displayed. We make the following selection for our columns.

[*N. Y. R. Chron.*

Kapiolani.

Kapiolani, the distinguished patroness of the mission at Kaavaroa, or Hawaii, has visited us. During the month that she spent in Lahaina, she usually called on us twice a day. She said one Sabbath evening with reference to public worship, "I love to go to the house of God, for then I forget all about this world. When among the chiefs, I hear so much said about money, and cloth, and land, and ships, and bargains, that it makes me sick, and I wish to go where I can hear about God and Christ, and heaven. This cures all my sicknesses, and I never get tired of it."

When I questioned her about loving to go to the house of God, she said; "When I hear preaching about Jesus Christ, my spirit does not stay in me, but it goes out to Jesus Christ; and when I hear about God, my spirit goes to God: and when I hear about heaven, my spirit goes up to heaven. It goes and then it comes back, and then it goes again, and thus it continues to do." When I questioned her a little more, she inquired with great earnestness, whether I did not think she had *two souls*. She said, "It seems to me, that I have one good soul, and one bad one. One says, God is very good; and it loves God, and prays to him, and loves preaching, and loves talk about good things. The other one says, it does no good to pray to God, and go to meeting and keep the Sabbath."

We shall long remember the last evening that we enjoyed her society. She was expecting soon to return to Hawaii, and I therefore invited her to take tea, and spend the evening with us. She came with Keameamahi, who is also one of our best friends. Honorii and Pupuhi joined the circle. The evening was not spent in general conversation. Kapiolani was pleased with nothing that would not come home to the heart. Many enlightened Christians, after leaving a pious circle, would blush at their own coldness, could they but have seen how anxious this chief was to spend her last evening in the best manner possible. At the close of the evening, we sung the translation of the hymn, "Wake Isles of the South," and then parted with prayer.

But a few years ago, there was scarcely a more degraded person on the island than Kapiolani. She gave herself up to intemperance and every species of degradation; now, she is in every respect perfectly moral. She always appears in a neat dress; has in many respects adopted the customs of refined society; and is in her whole character raised so far above the generality of the nation, that one can hardly avoid the belief, that she was educated among an enlightened people. How gladly would I present this chief to a circle of those who say, this people can never be civilized; and let them account for the difference between her former and her present character. There are other similar examples here, but I know of none so striking as this.

Visit of a woman who called herself the goddess Pele.

On the morning of July 21st, I perceived great companies of people passing by different routes, all to the southern parts of the village. I inquired, but could not readily learn the cause. At length, I was told that *Pele* had arrived from Hawaii.

On further inquiry, I found that *Pele* was the word for volcano, and also the name of the god that is supposed to govern, or reside in volcanoes. This god has been said to dwell in a certain woman, who lives near the crater of the largest volcano on Hawaii. This woman, who is called *ke Akua Pele*, was offended with the deputation, who dared without her leave, to throw stones into her crater. They also ate the berries growing wild on the mountains, without first making an offering to her. The people said, that with these insults the god was offended, and was now on her way to the chiefs, to direct them to cast off the *palapala*, and send away the missionaries; that if the chiefs did not comply with her orders, the volcano would break out in Lahaina, and burn first us and our houses, and then all those who favoured the palapala, and their houses.

Pele brought word that Kekuaokalani, who was the rebel that fell at the abolition of idolatry, was then alive, and that he had brought word from the other world, to the chiefs, that they must cast off the palapala, and atone for their past crimes, by sacrificing to her a man, a hog, a dog, a white fowl and a fish.

The common people appeared to believe every word that the woman said, and hundreds predicted that in one day more, we should all be sent from the island, or Lahaina would be destroyed by a volcano. They said, "to-morrow, we shall see the power of the Pele—the praying system has no power—it is like water. *Mana roa ka Pele.* (All powerful is the Pele.")

The morning arrived, and I was awaked at an early hour by Toteta, one of our Tahitian teachers. He came to inquire, whether it was my intention to present myself to the chiefs in company with Pele? I told him I would do as the chiefs wished; but I should not go, unless I was sent for. I then gave him some advice with respect to the behaviour of the palapala party, and he returned.

At seven o'clock, we heard a cry, "Pele is coming!" We looked to the south, and saw a large company proceeding along the beach, headed by the pretended god. The company moved slowly and silently. Several persons in their anxiety to see her, ran before her, and along by her side, so that she would not have been distinguished from the crowd, had it not been for her badges. As she past our houses, she had a spear of wood about four feet long, sharp at both ends, which she carried before her in an oblique position, having her right hand grasped around the lower, and her left around the upper part of it. She had also in her left hand a white fly-brush, pointing upwards, and in her right hand a black one pointing downwards. On each side, walked one of her daughters, the one perhaps seven, and the other nine years old, and each carrying a pole, with a sheet of old tapa flying from their tops. The countenance of the woman was exceedingly fierce and savage, and yet rather desponding. Her hair was long, black, and dishevelled. She wore the common native dress, but of an inferior quality, and on the whole, imitating that which is usually worn by men.

She turned not her head as she passed our houses, but walked in a very stiff and formal manner. The great crowd that followed, were very still and solemn, though not very respectful in their treatment of her.

The chiefs were nearly all collected in a circle, and prepared to receive her.—There were, probably, not less than two or three thousand people, many of them expecting to see some display of her divine power.

She had scarcely time to reach the circle, before a message arrived reporting the circumstances of her reception. I afterwards, however, received a more particular account from the chiefs themselves.

As she approached the circle, she addressed herself to Hoapiriwahine, when the following dialogue ensued.

Pele. I have arrived.

H. We are all here.

P. Love to you all.

H. Yes, love, perhaps.

P. I now present myself to speak to you.

H. Where have you come from?

P. I have come from Tahiti, from England, and from America, whither I have been to attend your king, Rihoriho; but I have now returned into your presence.

H. Don't you come here to tell us your lies. What have you there in your hands?

P. I have the spear of Pele and her kahilis.

H. Lay them down. (Pele looks very cross, but does not move.) Lay them down I say. (Down they drop.) Don't you come here to tell us you are Pele. There are volcanoes in other parts of the world, besides Hawaii. The great God of heaven, he governs them all, and you are a woman like us. There is one God who made you and us; we have one common parent. Formerly we thought you a god, and gave you our hogs, our dogs and our cocoa nuts. Light is now shining upon us, and we have cast off our false gods. You therefore have nothing to do but go back to Hawaii, plant potatoes, make tapa, catch fish, fat hogs, and then eat, and not go about saying to the people, give this thing, or give that to Pele. Go to school and learn the palapala, and send also your little daughters. Here is the good thing, (holding up the spelling book and hymns.) Here is our foundation. Now I will ask you a question. Answer me honestly, and tell me no lies. My question to you is this. Have you always been lying to the people, or have you not? Tell us that we may all hear.

P. I have been lying; but I will do so no more.

H. Remember your promise and lie no more. Go round no more among the people. Observe my word, and return to your land.

Kaikioeva then said, "It is now a proper time to pray to Jehovah, for there are many people present, and he is our God." Toteta, the man mentioned above, was called upon to pray. He arose, invited the attention of the crowd, and then addressed them as follows: "Let us all look! What do we see? We see this emissary of the devil, come from Hawaii to Lahaina, to tell her lies, and make us believe she commands the volcanic fires. Look! Here are the people of Lahaina; assembled for what? To pray to God? No; but to see a child of the devil. See this vast multitude, how eager they are to hear all the devil has to say? Are they as anxious to hear all the words of Jesus Christ? Go to the house of God and see. There you will find a few hundreds; but here are thousands. Let all look again to this old woman. What is her foundation, and what are the signs or badges of her supremacy? If she is the god of the volcano, then she lived when the volcano began. Let her tell us how long it has been burning. If she is a god, let her tell us something about the creation of the world. Let her tell us about Adam, about Abraham, and about Jesus Christ. We desire to hear. If she is strong, let her manifest her power. If she is wise, let her teach us. If she is good, let her show us some good thing. No, she has no power. She must carry a brush to keep off the flies, and a stick to frighten the people, and those two sheets of tapa are her ensigns, and when she is hungry she goes about to beg her food. Surely she exhibits the true character of the devil. She has been like a hungry hog that roots all before him, though he eats but little; or like the mice that dig into the ground, and eat the potatoes in the hill. Let us praise God that we have become so much enlightened, that we have not been led astray by this cunning stratagem of Satan."

Here he ended his address. He then read the Jubilee hymn, and prayed. After prayer, Pele arose, and threw the old tapas, which she had used as ensigns, into a fire which was near by. She was about to throw her spear in, when one of the chiefs said, "Stop, I want that to dig the ground with." Before noon, the spear was brought to me with the earth still adhering to its point, and no stain of blood was on it. I design to send this implement of husbandry to you, and when you see it, I have no doubt that you will be reminded of the prophecy, "The Lord shall rule among the nations, and judge among the people; and they shall beat their swords into plough shares, and their spears into pruning hooks."

In this whole affair the hand of providence could be distinctly traced, in ordering every thing in such a manner as to bring good out of this apparent evil. There was a vast concourse of people, all of whom saw the derision of the chiefs, and heard the confession of Pele that she had been lying. After this it was a common saying, "Mana roa ka palapala," (strong is the palapala,) "it has conquered the Pele." It is indeed an animating consideration, that the time is not far distant, when the truth will cause every false god to hide its head, and will gain a complete triumph over all those who support idolatry.

Soon after this occurrence, I sought an interview with the woman, but could not obtain one, in consequence of her immediate return to Hawaii.

From the Missionary Herald for August.

HINDOSTAN.

The Directors of the London Missionary Society give the following proof of paganism at Vizagapatam, a seaport town nearly 500 miles north-east of Madras, and more than 500 south-west of Calcutta.

While the prospects of the mission, say they, continue to brighten, there is here unquestionable proof of paganism being on the decline. The car of Juggernaut at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance last year: its three images were offered to the missionaries for ten pagodas. The Brahmins, indeed, appear to support Hindooism, merely to support themselves; since, in other respects, they are as indifferent to its interests as they are ignorant of it as a system: they evidently feel their inferiority in argument with the missionaries, and stand confounded at the poverty of their own dogmas, when contrasted with Christianity: nevertheless, so blended are their interests with the existence of Hindooism, that they continue externally to oppose the truth, the force of which they are compelled to feel.

In northern India, missionary efforts are not without success, as appears from the following paragraph, taken from the Calcutta Missionary Herald. Dinagepore, according to Mr. Chapin's Gazetteer, is 240 miles north of Calcutta, and contains 40,000 inhabitants.

By a letter from Mr. Fernandez, inclosing a handsome donation from himself and a friend, for the Calcutta Missionary Society, we were gratified to find, that on the Lord's day, the 31st July last, seven persons, (two men and five women), were baptized at Dinagepore on their profession of faith in Christ; and that a whole Hindoo family, consisting of four adults and four children, have lately thrown off their caste, and come over to the Christian society there. It is added also, that five persons are now on probation; and Mr. F. has great hopes that they will soon give up to Christ by baptism.

SOUTH SEA ISLANDS.

In a letter to the Corresponding Secretary, from the Rev. Daniel Tyerman, well known to our readers as one of the deputation from the London Missionary Society to their missions in the South Seas, there is the following notice of the progress of christianity in the South-Sea islands, which we insert here, though a little out of its proper place. The letter is dated, "Canton, China, Nov. 29, 1825."

We know of *twenty-one* islands in those seas, in which the Gospel has been embraced, in which not an idolater remains. And while I would not hold them up as having arrived at perfection, I fear no contradiction, when I affirm, that the inhabitants of those islands are the most universally and consistently Christian of any people upon the face of the earth, so far as profession goes; and vast multitudes of them, I cannot doubt, are Christians indeed. I feel confident that the Sandwich islands will be in a similar condition in a few years.

Messrs. Tyerman and Bennet expected to sail in a few days for Malacca, Penang, and Bengal; and hoped to reach England in the spring of 1827.

RELIGIOUS ANNIVERSARIES IN LONDON.

[*Concluded.*]

Female Servants' Society.—The thirteenth anniversary was held, April 28, the Lord Mayor in the chair. The Society has distributed among female domestics, from its institution in 1813, to May, 1826, more than 50,000 tracts, written for their improvement. 909 bibles have been given to servants who have lived one year in the family after their nomination; and 3246*l.* 11*s.* 6*d.* in 3246 rewards, have been distributed among servants living from one to thirteen years in the same service. Eighty-four of these servants have received the septennial certificate, and reward of three guineas each. Through the medium of the Society's gratuitous registry, in Hatton-garden, 586 engagements between mistresses and servants, have been made during the past year; in all, 5461 engagements between subscribers and servants have made during the past year, and 534 servants are awaiting their several rewards.

African Institution.—May 19. The Duke of Gloucester presided. The report reviewed the proceedings of the friends of African slaves, for the last twenty years, and expressed the hopes which they entertained of finally accomplishing the deliverance of Africa and her sons from the infamous bondage in which they were held. It mentioned the unblushing manner in which this traffic was still carried on by the merchants of France. This nation was described as the slave carriers of the world; and it had been computed by the Baron de Stael, that in the city of Nantz alone, above ninety millions of francs had been cleared in this trade since the restoration of the Bourbons.

WYANDOT MISSION.

At a late missionary meeting in Philadelphia, the Rev. Mr. Finley, gave the following relation:—

He stated the condition of the tribe, before the gospel was first introduced among them; how they were under the dominion of their conjurors, witches, prophets, &c.; that many had been put to death as witches under slight pretences, before his going among them, and one subsequently to his being stationed there. That now the character and condition of the nation have changed. They have in general embraced religion, become civilized, industrious, honest, sober and hospitable; that they have their houses, barns, flocks, herds and all the comforts which their situation affords; that they have at the mission school, 70 children, who are clothed, instructed, and supported at their expense; that the tribe have their preachers, exhorters and class leaders; that they have abandoned their Indian habits altogether; that drunkenness, which had been so general and injurious to them before, was little known at the present time; there was too much piety and happiness for them to be able to stand it.—*Phil. Rel. Mess.*

ANECDOTE.

The following anecdote, as related by Rev. Mr. Fenley, missionary to the Wyandot Indians, at a missionary meeting in Philadelphia, is copied from a late number of the Religious Messenger:—

In one of his tours he took with him an Indian youth of zeal and piety. On setting out, he told him, it was possible, when he got among sinful or wicked company, that he might forget his God, and again betake himself to the paths of folly and sin; but said he, (calling him by name), I would rather preach your funeral sermon than see you depart from the paths of piety. They proceeded, and in their tour, came to the house of a very wealthy merchant, where they remained for some time. The merchant had two or three clerks who were destitute of piety or even seriousness. Into the room with these clerks, the Indian boy was put to sleep. Before retiring to bed, he knelt down to pray. The others began their frolic with a design to disturb if not torment him, but he heeded them not. This continued for some time, at length one night when they were become so bad as to worry him very much, the youth remonstrated, pointed out the folly and wickedness of their conduct, and concluded by saying that they were really worse than any Indian in all the Wyandot tribe in upper Sandusky, observing that Indians would be ashamed of such conduct, as they had more common sense, virtue and piety. This appeal came home, with keen conviction, to the hearts of the young men. The effect was deep and lasting, and they are now, through that reproof, the subjects of awakening and justifying grace through faith in Jesus Christ.

ROUEN.—Thirty of the most respectable inhabitants of Rouen, in consequence of the intolerable pastoral letter of their Archbishop, have left the Roman Catholic Church, and become Protestants. The Archbishop, among other equally intolerant regulations, directs that all parents delaying the baptism of their children beyond eight days, shall *ipso facto*, be excommunicated. The Protestant clergyman, to whom these persons declared their desire of becoming members of his flock, thinking that they were too much wrought upon by the feelings of the moment, requested them, very prudently, to re-consider the matter, and to examine the grounds of the Protestant faith, putting into their hands some books for this purpose. Struck by his open and fair conduct, they complied with his advice, and in about a week returned to him fully confirmed in their determinations, and on the following Sunday they were received into the church.

Burman Mission.—The American Baptist Magazine for August contains a letter from the Rev. George H. Hough, dated "Rangoon, January 7, 1826." He says that many of the natives had returned to that place, and that the adjacent parts of the country were quiet, and that nothing appeared to obstruct the missionary work, or to render the situation of the missionaries insecure. He had commenced operations, by conversing with inquirers, and distributing portions of the scriptures. He had also heard from several of the native brethren.—*Col. Star.*

Missionary Ordinations in England.—At Brampton, England, as missionaries to the heathen, Rev. James Tomlin and Rev. John Smith. The first prayer was made by the Rev. Dr. Philip, who had just arrived from the Cape of Good Hope, where he officiates as superintendent of missions in the interior. The charge was given by the Rev. Dr. Morrison, missionary to China, who was about to return to the scene of his labors, after a visit to England. The assembly was addressed by Rev. Henry Townley, formerly missionary to India.

The *American Tract Society* have issued, since May 1, about 500,000 tracts. The call for tracts has exceeded their ability to answer it. The receipts of the Society since that time have been 6,000 dollars, and its expenditures nearly the same. The tracts, it is said, have given general satisfaction, and have been very specially welcomed, sought, and read, in those places where revivals have taken place. In reference to these "silent preachers," a letter to the Society thus remarks, "Millions of these little rivulets of salvation are flowing in every direction; or, if I may vary the similitude, watering the plants of righteousness, and I hope, rendering productive many trees which have long stood barren in the vineyard of the Lord."—*Ch. Watch.*

Missionaries of Legitimacy—A letter from Havre, France, to a gentleman in Baltimore, dated Feb. 3, mentions, that disorders have taken place amongst the people in France, in consequence of the preaching of men in the different towns, denominated *Missionaries*, who are suspected of endeavouring to revive the introduction of the inquisition.—The people are warmly excited against them; but they are protected by government; for whilst they are preaching in the churches, numerous squads of cavalry and infantry patrol the streets to keep the populace in order.

Death of the Bishop of Calcutta.—The removal by death, of that eminent and highly distinguished servant of the church, *Reginald Heber*, Bishop of Calcutta, as announced last week, on the authority of intelligence from Madras, in the very midst of usefulness, is an event of deep interest, and will be sensibly felt by the church at large. The only information which we have concerning this afflictive event, is, that he died suddenly on the 4th April last, at Trichinopoly. The name and virtues of Bishop Heber, must be familiar to the friends of religion, and will long be associated with the history of the progress of missionary enterprise in India, of which he was a distinguished & active patron. Qualified for usefulness in every sphere, he seemed peculiarly fitted for the station he occupied at his death, and had acquired a commanding influence, which was happily exerted in promoting vital piety in that benighted region. He was not less distinguished for his literary attainments, than for active piety, and as a poet, possessed gifts of no ordinary character.—*N. Y. R. Chron.*

Revivals.

We occasionally hear complaints against the promoters of revivals, as if they were habitually rash and imprudent. That the enemies of the cause should bring this accusation against every one who presumes to press their consciences, is naturally to be expected; but that any of the friends of religion, especially that ministers should be making this complaint in the midst of powerful revivals of religion, argues, in our view, a degree of coldness which is awfully dangerous and reprehensible. Men we know are but human beings full of imperfection; but when animated by a strong sense of the worth of souls, they must be in earnest; they *must act like* those who *feel*, rather than those who are *cool speculators* and *nice calculators* about probable results. When they *realize* that their fellow beings are hurrying to destruction, and rushing even to the *very verge* of the precipice, they *must be in earnest*. Wo to them if they are not. And who shall say that in such circumstances a *degree of violence* is never necessary? Or that this violence should not be increased in proportion to the greatness, power, and extension of a revival? Momentous consequences are then depending. Multitudes, in spite of all that *can* be done, will then seal their own eternal destruction. And is it rash at such times to remonstrate powerfully with them? Shall the scoffer be *gently* reproved? Shall the stupid be roused by soft persuasion? Shall the careless be made to tremble without the strong cry of danger? Shall the deaf be made to hear the softest whisper? Shall the blind, who are bent on self-direction, be kept by the gentlest means, from plunging down the precipice which lies but a step before them? Such a policy as this is awfully criminal and hazardous; and we hesitate not to say, that those who would pursue it, are never properly awake to the worth of perishing souls.

Whitefield was once called a rash and imprudent man; and it is still on record, that one of the churches of New-England voted, on this account, to excluue him from their pulpit. But what was the consequence? Other churches were refreshed, while the members of that church remained in perpetual barrenness. They saw, or might have seen, that his labors were specially blessed of God; and might have inferred, that with all his rashness and imperfections, (for doubtless he had many imperfections), he was a chosen instrument trained up for the very work which God was accomplishing by him; but they deliberately persisted in setting him aside; and the mark of God's displeasure seems to have been evidently affixed to the transaction. No revival thenceforward took place among them till all had died who participated in the vote; and yet

when the last of these had been laid in the dust, a powerful work commenced, and the desolation was then, and not till then, at an end.

Extract of a letter to one of the publishers of the Western Recorder.

Vernon Centre, Aug. 11, 1826.

Dear Sir—I will just say to you, that there is a sound of abundance of rain here, and the Spirit of the Lord has again come down. Our conference and prayer meetings are crowded to overflowing. Our meetings of inquiry are full; about twenty are under deep impressions—some almost in despair. Pray for us. S. C.

To the Editor of the Western Recorder.

Dear Sir—The last Lord's day, August 13th, was one of intense interest to the friends of religion in Frankfort. Twenty-five more were added to the infant church organized on the 10th of July last. It has between 40 and 50 members. Truly the Lord has done glorious things for that people within a few weeks. The work of divine grace is still progressing. As the prospects were never more cheering and encouraging to the people of God, O, let the friends of Zion abroad pray for the prosperity of that people.

A Friend of Religion.

ENCOURAGING PROSPECTS IN WASHINGTON CITY.

Within a few weeks there has been, in some parts of this city, considerable religious excitement. It is principally confined to the first and second Presbyterian Societies; but will, we fondly hope, extend to other societies and congregations. Many Christians are warmly engaged in the work, and the result of their pious efforts has been peculiarly gratifying. A friend has just assured us that about thirty give satisfactory evidence of a thorough change of heart. May they evince it by a thorough change of life.—*Col. Star.*

REVIVAL IN DANVILLE, KY.

Extract of a letter from a lady, at present on a visit at Danville, to her husband in Lexington.

"*Danville, July* 25, 1826.

"Never did I experience such a time as this. Never did I see such an outpouring of the Spirit of God upon the people, as there is in this place; and never, I can say, never did I witness such a scene, and experience such a day, as last Sabbath. I do hope it may have a lasting impression on my mind. Twenty-four were added to the Presbyterian church on that day, eighteen of whom were baptized. There was the aged mother and her daughter receiving the sacred ordinance side by side. The scene was truly affecting."

WESTERN RECORDER.

UTICA: TUESDAY, AUGUST 22, 1826.

The long article we present to-day, under the head of Sandwich Islands, will commend itself to the sympathies of the Christian heart. The character of Kapiolani, one of the female chiefs, is exhibited in an engaging point of light. The description of her feelings while at "the house of God," and of her trials when engaged in secular affairs; as well as her hypothesis about having "two souls" within her, are perfectly natural, and accordant with the experience of every true Christian. And when we reflect too, on the depths of moral degredation from which this individual has been raised by divine grace, we are compelled to exclaim, that nothing is too hard for the Lord.

That portion of the article which relates to the adventures of *Pele*, the pretended goddess of the volcano, is at once amusing and instructive.

After the notice of Mr. Penney's and Mr. Wisner's sermons, which appears on our outward form to-day, had been prepared and sent to press, we received a sermon of Rev. William Bacon's, of a similar character, entitled—"National Prosperity to be sought from God;" and preached at "Courtland-village, N.Y, July 4th, 1826." The text is in Jeremiah, xviii. 7—10. "*At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against which I have pronounced, turn from their evil, I will turn from the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*"

After descanting for a moment on the sovereignty of God, the author takes occasion from the text to consider the two following propositions:—

1st. That our national blessings are the gift of God; and

2d. That our nation *can* provoke him to withdraw them.

Mr. B. takes for the most part, a rational and interesting view of the subject; and though his sermon is less laboured than either of the ones above alluded to, we still greet it as a welcome tribute to the cause of religious celebrations.

The excellent remarks of Evangelus "on ministerial qualifications," which appear on the last page, are the more entitled to credit, from the fact that they are the result of long personal observation.

Arrival of Mr. and Mrs. Stewart.—We learn from the New York Religious Chronicle, that Rev. Mr. Stewart and his lady have arrived in that city; and that the health of the latter is so much improved, as to lead to the confident expectation of her recovery. Mr. S. attended the last Monthly Concert in New-York, and mentioned in general terms, that the representations heretofore made respecting the Sandwich islands, though flattering, were by no means exaggerated. A detailed account is reserved by request, for the Missionary Herald.

The Kosciusko School.—We mentioned last week in general terms, that a school for the education of free coloured youth, in the United States, is about to be established in New Jersey. This school, it appears, is to take the name of Kosciusko, on account of funds left by that distinguished Polander by his will, in the hands of the late Ex-Pres't Jefferson, now amounting to $13,000, which funds were to be applied for the liberation and education of enslaved Africans. Mr. Jefferson is said to have entirely approved of this project: and an effort was also to be made, to raise an additional amount of $13,000, for the furtherance of it. The Trustees of the African Education Society met at Newark on the 7th inst; and the following gentlemen attended, on special invitation of the Board, to furnish the aid of their counsels on this interesting subject:—

Rev. Dr. Milnor of New York; Rev. Messrs. E. W. Baldwin of New York; Chester Wright of Montpelier, Vt.; Bacon of New Haven; Gurley of Washington city; Dewey of Sheffield, Mass.; Woolsey of New York; Fisher of Paterson, N.J.; Hay of Newark; Capt. R. F. Stockton, Princeton, N. J.; Archer Gifford, Esq. of Newark.

Liberia.—The latest accounts from this flourishing colony are of an encouraging nature. The colonists have increased to 500 in number, and are generally in health and prosperity, exerting a most salutary influence on the surrounding inhabitants. The coloured missionary, L. Carey, is indefatigable. The religious, civil, and literary aspects are on the whole of a favorable character; and the exertions of the colonists operate as an increasing check upon the slave trade.

The Am. Colonization Society intend fitting out one or two expeditions this fall, and will need all the pecuniary assistance which can be afforded them; and they will need it very soon.

Woodworth's Melodies.—A volume of original poems, is about to be issued under this title, in New York. The author is one of the citizens; and his productions are spoken of as being meritorious, both in a literary and moral point of view.

Rev. Mr. Gurley, Agent of the American Colonization Society, is now in New York, prosecuting the objects of the institution.

For the Western Recorder.

AUBURN THEOLOGICAL SEMINARY.

Geneva, August 12, 1826.

Mr. Editor—The anniversary examination of the Theological Seminary in Auburn, closed on Wednesday evening of this week. To me it was a scene of unusual interest. I have watched the motions of this "School of the Prophets," from its commencement till now, and taken a deep interest in its prosperity and usefulness, but I have never seen so unequivocal a pledge of its theological respectability, or found the hopes and expectations of its friends so fully answered, as at the close of this year. The examination concluded with eight dissertations, from as many young gentlemen of the middle class, which for neatness of style, elegance of diction, propriety of arrangement, clearness of thought, and extent of theological and biblical research, would have done credit to even our older seminaries. The subjects were as follows. *On Demoniacal Possessions—On the double sense of Scripture—On Miracles—On the Demiurgic Days—On the critical study of the Sacred Scriptures, its tendency to Infidelity—On selfdenial in Christian Ministers—On Inspiration—On the importance of learning, in the Christian Ministry.* They were listened to with deep attention by a large assembly of distinguished clergymen and laymen from different parts of the country, as well as by many of the citizens of the village and neighborhood The subject of Christian Psalmody, too, we were happy to learn, is receiving increased attention in this Seminary, evinced by the performance of several set pieces, interspersed among the public exercises of the afternoon. This I know is matter of peculiar interest to you, and I have long wished that more pains might be bestowed on the cultivation of church music in our Theological Seminaries, as the best depositories of the art, and the surest channel through which to convey the knowledge of the art to the congregations of our land.

The pecuniary state of the Auburn Institution, I do not now exactly know. It is, however, too much in debt, and is by no means placed on that broad basis as to means, which its usefulness seems to demand, By the resignation of Rev. Mr. Lansing, whose gratuitous services have been so long cheerfully rendered to the cause of the seminary, but which in his judgment, his duty to his congregation forbid to be continued, the professorship of *Sacred Rhetoric* is now vacant; and where the man is, who can lay the pecuniary foundation for it, or the one who may be had to fill it, I believe is not yet ascertained. It would be an important charity, much needed by the Seminary and by the church of God.

SPECTATOR.

Letter from a clergyman in Manlius, Onondaga Co. to the Editor of the Western Recorder, under date of Aug. 17th, 1826.

Mr. Hastings—The town of Manlius is about ten miles square. A large portion of it is a moral waste. Within a few months past, some exertions have been made to raise funds, sufficient to employ a missionary through the year, and he is now on the ground.

The following extract of a letter from a member of our church, now in Rhode Island, I doubt not will be perused with interest by your readers. R. C.

"*Smithfield, July* 10*th*, 1826.

"*Dear Sir*—You want a missionary to assist in Sunday Schools and in leading souls to heaven. You say you look to me to assist, and that there is a missionary at hand who can be had, provided you can obtain funds; and also that your object is to help the people, so that they may help themselves. O! what a glorious object; and if the Lord has furnished a laborer, and called on me for help, should I not comply without any hesitation. O yes, I do heartily subscribe *fifty dollars.*"

The Editor of this paper acknowledges the receipt of the following donation to the American Colonization Society, being a collection taken on the 4th ult:—

From Detroit, $23 83

Corrections.—In Mr. Frost's notice of the revival in Whitesboro', published in our last paper, the number of the members of the Baptist and Methodist congregations was printed wrong. It should have been *forty*, instead of *ten* members.

The adjourned meeting of the Oneida Presbytery, which we notified last week, is to take place at Whitesborough, on the first *Tuesday* (not Wednesday) of September next, at 11 o'clock, A. M. We were misinformed last week. The special importance of the meeting will be borne in mind.

E. R. is received, and will be published next week.

Political.

FOREIGN.

London dates to the 21st of July, and Paris dates to the 14th, have been received by arrivals at New-York from Europe.

The fiftieth anniversary of the Independence of the U. States was celebrated at *Cadran Blue*, Boulevard du Temple, Paris, on the 4th ult. by a numerous company of Americans. Gen. Lafayette, his son, and Count Lasteyrie, were among the guests. Count Segur would have been present, but his bad state of health prevented his acceptance of the invitation sent him. The company sat down at half past six o'clock to a sumptuous dinner, at which Mr. Barnit, the American consul, assisted by Mr. Peabody, of Salem, presided. Several rooms of the *Restaurant* were thrown into one, so as to afford complete accommodation to all present. The banners of America and France waved gracefully together, and the greatest hilarity animated the Americans and their guests.

Greece.—The Augsburgh Gazette states, that Omar Pacha has entered Athens. The Greek general, Gouras, has thrown himself into the Acropolis, which he has determined to defend. Ibrahim Pacha continues at Tripolitza. This news comes by way of Constantinople from Negropont.

The deputies of the Greek committee were to sail from Toulon, July 2, for Smyrna. The object of this mission, it was reported, is to have the Duke of Nemours, second son of the Duke of Orleans, proclaimed king of Greece.

Letters from Smyrna announce the defeat of Ibrahim near Tripolitza, in consequence of the Mainotes having fallen on his rear. (This is very doubtful intelligence.)

Since the capture of Missolonghi, the Greeks have kept up an active correspondence with the Hon. Stratford Canning and Com. Hamilton, and they seem to fix their last hopes on England.

One of Lord Cochrane's steam vessels has arrived at Napoli di Romania. His lordship was hourly expected, and it was rumored that he was to be appointed high admiral, and to proceed direct to the attack of Constantinople.

Turkey.—The last news from Constantinople left the sultan and his ministers much elated by their victory, and determined to push its results. Forty *ortas* of Janissaries were quartered in the capital. On the 16th June there was a serious revolt at Constantinople, amongst the Janissaries, in consequence of the new organization of the troops. The Sultan Mahmond came in great haste from the country, where he then was. He caused the standard of the prophet to be unfurled, and called the faithful to rally round him. 8000 Topshis were soon collected, and directed their cannon against the Janissaries. The latter defended themselves in their quarters and in the streets for three days; but were finally defeated and driven to their barracks. The number of killed on both sides, is estimated at 10.000, and the Aga Pacha is said to be among the number. On the 19th, tranquility was restored. At midnight, the Sultan ordered the barracks of the Janissaries to be set on fire, and several thousands of them were burnt to death.

It is supposed that these events at Constantinople, must have considerable effect in fixing the ultimate destiny of the Mahommedan empire, either in resuscitating the Ottoman power or accelerating its downfal. Reference is made to the revolt of the Janissaries, and the proposed introduction of European discipline into the Turkish army. It is said that the latter was determined upon at a grand council in April, in conjunction with the chief officers of the Janissaries themselves. Objections were, however, urged by the troops, and the result anticipated was a suppression of the Janissaries throughout the empire, and a new organization of the Turkish army on the European system.

Great Britain.—The London papers still continue to be occupied with the general election. Mr. Brougham has lost his election in Westmoreland. His opponent prevailed by 600 majority. Mr. B. will therefore probably go into parliament as a borough member.

A London paper estimates Mr. Beaumont's election expenses for Northumberland at 80,000*l.*; Mr. Liddell and Mr. Bell, 30,000*l.* each; and Lord Howick about 200,000*l.*

The accounts from the manufacturing districts are still gloomy; and there is a deficiency of half a million in the revenue of the last quarter.

A dreadful destructive fire broke out in Liverpool on the 6th June, in the extensive warehouse of Aspinal & Knowles, sailmakers, corner of Oxford street. It was the most awful and destructive that had occurred since 1802. The loss is estimated at 100,000*l.*

London, *July* 18.—To relieve the pressure in the manufacturing districts, the bank of England has commenced opening branches. A bank was to be opened in Gloucester, on the 19th of July. Several other branch banks had been decided on, and among them, one at Swansea, one at Manchester, and another at Birmingham.

Manchester.—It is our painful duty to observe, that there is yet no improvement manifested in the state of commerce or manufactures in this town, its neighborhood, or the extensive district with which it is connected. Last Tuesday's market was the worst that has been known. Every thing indeed is flat and unpromising.—Some houses of rank have retired from their manufacturing pursuits; many factories have again limited their hours of labor; the demand for goods becomes more and more circumscribed, money scarcer, and confidence less.

At the elections in Ireland, a Countess spent a whole day at an inn, haranguing the mob from a window. A daughter of Lucien Bonaparte was also electioneering at Waterford.

The widow of the late celebrated Lord Erskine is living in London, on twelve shillings a week, and that furnished by charity. Her youngest son also lives with her on the same small pittance.

The English Court of Chancery had in the Bank, in 1825, standing in the name of the accountant-general, the sum of nearly *fifty millions* sterling.

It is said that 3000 slaves have been released from slave ships on the coast of Africa, during the last twelve months, by the British squadron under the command of Com. Bullen.

The government of Sierra Leone had adopted measures to put under a state of blockade 300 miles of coast, which would destroy the slave trade carried on within the above jurisdiction.

A Canal, uniting the waters of Lake Ontario with the Burlington lake, in Upper Canada, was opened on the 1st inst. The Governor and Canal Commissioners passed through in a barge followed by two schooners.

DOMESTIC.

The Hon. Rufus King, with his family, arrived at New York on Tuesday last, in the ship Acasta, from London. Mr. King's health is much impaired, though somewhat better than when he left England.

Canal Tolls.—It appears from returns made to the Comptroller's office, that the tolls received on the Erie canal, from the commencement of navigation this spring to the 1st of August, amounts to about $335,000. During the same period last year, the tolls amounted to about $250,000; increase $85,000. On the Champlain canal, the tolls to the 1st of August, amounted to about $45,500. Last year, during the same period, they were about $38,000; increase $9,500. The tolls received previous to the 1st of August are estimated at half the amount received during the year It is therefore computed that the whole amount of tolls the present year, will be at least $750,000, being the sum anticipated by the canal commissioners in their last annual report. Although the freights of produce down the canals have much increased since the last year, the freights of merchandize up have much diminished; not more than half the usual quantity of goods having been shipped for the interior. During the remainder of the season, it is expected that the tolls upon produce, particularly upon lumber, will be reduced, while those upon goods passing into the country will be increased; so that the amount will not, in the end, fall short of the estimate of the commissioners.

Election Arrangements.—Delegates have been appointed in several of the counties, to attend the conventions to be held at Utica and Herkimer, for the purpose of nominating candidates for Governor and Lieut. Governor; and in most of the other counties meetings are notified for the same object. Henry Huntington, Ezekiel Bacon, Henry McNeil Israel Stoddard, and Theodore Sill, were, on Thursday last, appointed delegates for the county of Oneida, to attend the convention to be held in this village.

Slavery prohibited in Louisiana.—At the late session of the legislature of Louisiana, an act was passed prohibiting the further introduction of slaves into that state for sale. No person in future shall bring into Louisiana any slave, with intent to sell or hire the same, under penalty of being punished by imprisonment not exceeding two years, and fined not exceeding one thousand dollars, and moreover shall forfeit said slave or slaves.

A marble establishment in New York, with the use of steam engines, performs the operation of cutting, levelling, polishing and moulding marble, with so much facility, that mantle-pieces which two years ago would have cost $700 are now made for $250.

Mr. Moulton, in his history of New-York, says Rhode Island was named by the Dutch *Rood Eylandt*, the Red Island.

A few days since, as the steam boat Philadelphia was passing from Burlington to Bristol, a sturgeon, nearly six feet long, jumped into one of the bow windows, which is five feet above the water.

Yale College.—There are *thirteen* living graduates of this institution, who left college more than sixty years since. The oldest survivors are Rev Dr. Williams, of Tolland, and Hon. Thos. Seymour, of Hartford, of the class of 1755. and Solomon Stoddard, of the class of 1756. Of the class of 1757, there are *five* still living, viz. Daniel Humphreys, Rev. Abraham Beach, John Hopson, Rev. Ezra Reeve, & Rev. Job Knight. There are no survivors of the class of 1758 Of the class of 1759, Ebenezer Devotion, Jesse Leavenworth and Asahel Hathaway; and of the class of 1760, Benjamin Johnson and Rev. Joseph Dana, still survive.—*Conn. Journal.*

UTICA TRACT SOCIETY.

August 22. 1826.

Formation of Auxiliary Societies.

New-Haven, Oswego Co. Hez. Nichols, Treas. $6 00
Manlius, Onon. Co. Elisha Capron, Sec. 20 00
Oswego, Oswego Co. E. W. Clarke, Sec. 17 75
Jamesville, Onon. Co. Pomroy Toby, Tr. 8 00

Additional Remittances.

Mount Vernon, Oneida Co. Salmon Patten, Agent, 2 50

Donation.

Jamesville, Onon. Co. 2 00

E. VERNON, *Gen. Ag't,*
Society's Depository, No. 66, *Genesee-Street.*

DEDICATION.

The Church recently erected by the Second Presbyterian Society in Utica, will be dedicated to the service of Almighty God, on Thursday the 24th day of August instant. Service to commence at 11 o'clock in the forenoon. Sermon by Rev. Dr. Richards, of the Auburn Theological Seminary.

Service in the evening. Sermon by Rev. Mr. Keep, of Homer.

SALE OF SLIPS.

The Seats in the House will be sold on the same day, commencing at 3 o'clock in the afternoon. The Society expect to be sustained by a liberal public; and especially by their brethren of the same communion, under whose auspices the Second Presbyterian Church in Utica came into existence.

By order of the Trustees.

August 14, 1826. D. G. BATES, Clerk.

From the Newburgh Gazette.

Cast Steel Bells.—It appears from the following certificate from the Hon. S. S. Seward, Esq. and others, that the Cast Steel Bells are going into use in this section of the country as well as in other places.

"This may certify, that we the undersigned have purchased, and have in operation in our church, one of Wm. Hoyt's patent cast steel bells, which we find to answer an excellent purpose, and with which we are well pleased; and we are fully prepared to recommend the kind to the use of others, both as it respects economy and pleasantness of sound.

"SAMUEL S. SEWARD,
"JAMES VAIL.
"HENRY W. THOMPSON.

"*Florida, Orange co. June* 21, 1826."

INSTALLATIONS.

On Tuesday the 25th ult. the Rev. Christian Z. Paulison, of New Jersey, was ordained and installed as pastor of the Reformed Dutch church of Marbletown, N.Y.

The Rev. David Curtis was installed pastor of the Baptist Church and Society in Abington, Mass. on Wednesday, July 26.

At East Machias, Me. 21st ult. as an Evangelist, Rev. Aaron B. Church, missionary at Dennysville.

MARRIED.

At Bridgwater, on the 7th inst. by Rev. A. Miller, Mr. John B. Fish, late of the Theological Seminary, Auburn, to Miss Laura Hull, daughter of Doct. Laurens Hull.

At Tallehassee, Florida, on the 12th ult. Achille Murat, Esq. formerly of Italy, eldest son of Murat, late king of Naples, to Mrs. Catherine D. Goay, of Tallehassee.

DEATHS.

In this village, on the 17th inst. Mrs. Ann Hooker, wife of Mr. John Hooker, aged 51. Mr. Audley C. Peckham, aged 36. Miss Mary Carney, aged 32. Joseph D. Barnum, aged two years. On the 18th, Henrietta Fish, daughter of Mr. John Fish, aged nine months.

In Wayne township, Maffin county, Ohio, on the 4th day of July, Mr. William Ross, aged *one hundred and nine years.* The deceased was a soldier of Braddock's field, in 1755, where he was slightly wounded; he enlisted at the commencement of the revolutionary war, and was in most of the engagements; he served with credit to himself during the whole war, and was honorably discharged.

In Waterloo, on the 7th inst. Mr. Abel Burnes, aged 34 years, one of the firm of Marshall, Chapin & Co. paper makers—recently from Massachusetts.

At the house of D. Woodcock, Esq. in Ithaca, while travelling for her health, on the 2d inst. Mrs. Barbara Collier, in her 36th year, wife of John A. Collier, Esq. of Binghamton.

In Montreal, on the 13th ult. Rev. Abraham Baldwin, missionary from the States at that place.

At Barboursville, Va. on the 31st ult. in the 76th year of her age, Mrs. Mary Barbour, mother of the Secretary of War.

Patent Cast Steel Bells,

FOR SALE—A. Curtice, *Agent,*

OFFICE in Kirkland's building, corner of Hotel & Liberty streets, near the canal, where a *model* in operation may be seen.

BELLS for Churches and other purposes, and especially those already contracted for in this part of the state, will be furnished at this place. One of these Bells, weighing 60 pounds, has lately been erected on the court-house in this town; it can be heard from three to four miles. Another of 160 pounds will shortly be exhibited.

Utica, August 16, 1826. 12 3w

VINEGAR.

YOU that are so fond of superb Pickles, please to try our pure Cider Vinegar. It is to be had at each of our Plough and Cradle Factories. Catharine-street, Utica, and Rome; as we sometimes indulge the foremost rank of the community in exchanging our ware for their cider, &c. S. & A. PECKHAM.

Utica, 8th mo. 22*d*, 1826 12w8

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

FEMALE SEMINARY.

AT the large and elegant brick building west of the Catholic Church, well known as one of the most pleasant situations in the village of Utica, will commence on the 4th of September, the first quarter of the Female Seminary, under the care of Rev. Jason Allen, who can accommodate a number of young Ladies in his family, where particular attention will be paid to their manners, as well as to their moral and religious improvement, and no pains will be spared to fit them for respectability and usefulness.

Instruction will be given in the Seminary, in all the various branches included in a competent female education.

☞ Reference to Rev. Mr. Aikin, Rev. Mr. Brace, Dr. Goodsell, Dr. Burge, or Walter King, Esq.

Utica, Aug. 15, 1826. 8w111.

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb. 3, 1824. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

93 Genesee Street

Utica, June 23. 79tf

DR. G. E. HARRAL,

OFFERS his professional services to the inhabitants of Utica and its vicinity. He lodges at Shepherd's Hotel.—Office in Broad-street, in the back room of the building occupied by J. H. Rathbone, Esq.

August 3, 1826. 3w

Stray Cattle.

STRAYED from the pasture of the Subscriber, in Lenox, Madison county, on the 30th ult. four four-year old STEERS, all of a brown colour; one white faced—another with some white in his face—another with a bunch under his left eye, and one or all of them branded with the letter S on one of the horns. A reasonable reward will be paid to any person who will return them, or give information where they may be found. JOHN A. M'DOUGALL.

August 12, 1826. 1tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Connecticut Mirror.

THE FUNERAL OF A MOTHER.

I saw the soul's big tear in manhood's eye,
O'er youth's fair cheek, the shade of filial wo,
And heard sad echoing to the clouded sky,
The mournful knell in dirge-like measures flow.

And there *she* lay, for whom such grief awoke,
Rent from the world while all around was fair,
Ere from her brow the flush of health had broke,
Or wasting years had worn their trace of care.

Oh God! if 'tis a bitter thing to die,
To creeping age, neglected and forlorn,
What must it be, where every tender tie
Is fresh and clustering in its balmy morn?

Yes, there she lay! and round her coffin'd bed
Burst forth the piercing wail of infant woes,
While "Mother! mother!" fill'd the ear with dread,
As from those nurslings' ruby lips it rose.

And was there aught amid that hearsed gloom,
In youth's fond tear, or manhood's deeper groan,
n smitten beauty, or the yawning tomb,
That smote the soul like their wild, wailing tone?

For who to them the heart's deep void shall fill,
Watch o'er their cradle couch with sleepless care,
Lure the first lisp, and sooth the fancied ill,
Check the young fault, and bless the trembling prayer?

A mother's love! Go ask the buds that live
By heaven's pure dew on yonder parching hill;
Ask the pale flower that summer suns revive,
For some faint emblem of that holy thrill.

The fickle dews may shun the plant that pines,
The lofty sun forgets the flowery glen;
A mother's love with death alone declines,
And say ye white rob'd angels--*dies it then?*

Hartford, July 17th, 1826.

The following curious article throws no little ridicule, on the old fashioned practice of Alliteration:—

ALLITERATION.

Frederick Fawner, famed for firmest friendship, finding female flattery fruitless, fled far from fair frequented flourishing flowery fields, fixed in far frowning forests, and formed the following fine flourishing final farewell, to false fallacious Fanny Fastidious.

Flattering friend, farewell forever,
Hope hath hung her harp on high:
Every effort or endeavour,
Starts some serious sobbing sigh.

When with warmest wishes wooing,
Linger'd long, love's languid look,
Silence still sublimely shewing,
Firmest faith for forms forsook.

Pleasing prospects prove protecting,
Innocency is innate;
Deserts dear delights directing,
Far from former frowning fate.

Pleasure's pleasing path pursuing,
That through tearless time I tread;
Vagrant virtue vainly viewing,
She still pseudo shining shed.

False fallacious friend farewell;
Shall sorrow's sighs still silent sleep?
To truant time thy troubles tell,
Why with wearied wanderings weep.

DIFFERENT DEPARTMENTS IN MUSIC.

NO. IX.

We shall finish what we have to say under the head of nationalities, by glancing at some peculiarities of a less important nature, which have hitherto escaped our notice.

The old Scottish songs are of a very singular structure. The melody of these specimens generally proceeds either by tones or by greater intervals, while the diatonic semitones of the scale are seldom used. This circumstance renders them almost incapable of any proper accompaniment; and were it not that Scottish poetry and Scottish associations keep up a constant interest in their favour, we should never have seen such names as Pleyel and Haydn connected with any effort towards giving them a harmonic dress. If we were to judge of these melodies without reference to their history, we should pronounce them, without hesitation, to be insipid and barbarous, and altogether unworthy of cultivation; and the whole republic of amateurs would readily sanction the decision. But from the cause above-mentioned, many of them still continue in favour, and are ranked among the compositions of those who are masters of the art.

The ancient Irish melodies have some of the characteristics of the Scottish. When viewed abstractly, they must appear artless and insipid to every cultivated ear. But Irish ears are delighted with them, and Irish poets have continued to keep them in favour. The effusions of Moore, so nicely adjusted to them, have given to some of them a popularity wherever the English language is spoken; and what is still more singular, both English and Scottish, as well as American poets, have in consequence become copyists of Moore's peculiarities, until they are seen actually galloping off in amphibrack measures at the very scenes of a grave yard.

A similar course of remarks might be pursued in relation to the music in some provinces of Wales & France, and in most of the demi-civilized portions of the globe. A few specimens furnished by these portions of the world, and effective in their several spheres of circulation, are found worthy of being still preserved among the models of the art; though no one, while unacquainted with their history, can take the least possible interest in them.

Now what does all this prove, but that the man who would excel in any one of these styles, must become acquainted with all its peculiarities, and with the general associations and general characteristics upon which they are founded? In other words; the Scotchman or the Irishman alone can give to his native melodies all their original pathos and expression; and foreign musicians, however exalted may be their attainments, must here prove unequal to the achievements of the humblest peasantry. This is a humiliating circumstance to those, who, in their proud pre-eminence, refuse to acknowledge an equal or superior; but it is a circumstance which will never be overlooked by the intelligent and rational cultivator, who has the least concern about the moral utility and the genuine affectiveness of the art.

But there are inferences of a more important nature to be derived from the preceding details, which must furnish matter for a succeeding number.

Origin of the Popular Air of "God save the King."—This air, we believe, has been erroneously ascribed to Handel, notwithstanding he introduced it with great effect in the coronation service which he composed for George II. king of England. At a grand dinner given at Merchant Tailor's Hall, on the occasion of Mr. Secretary Peel's being admitted a member of the ancient fraternity of Merchant Tailors, it was stated that this national song was composed by Mr. John Bull, expressly for the occasion of King James the First, visiting the Company after the gunpowder plot, being the first time he appeared in public life after that event. The words were furnished by Ben Johnson.

Communication.

For the Western Recorder.

MINISTERIAL QUALIFICATIONS.

Mr. Editor—The most of my ministerial life has been spent in the midst of young and feeble churches, and of congregations, that, with a changing and heterogeneous population, were to be reared up to an ability to sustain among themselves the institutions of the gospel. I rejoice in the noble efforts of the American Home Missionary Society, and its auxiliaries, to plant the standard of the cross on all the outposts of our beloved Zion, and to aid the destitute, from our fire sides and our altars, in establishing in the midst of them the ministry of reconciliation, and gathering on them those blessings which it confers upon the country and the church of God.

The prerequisites for the work of the ministry are generally the same for any and every station of labor, as is the work itself, and are inimitably grouped in that divine epitome of them, by the great apostle himself, to Timothy and Titus, his own sons "after the common faith." There is, however, a characteristic difference between the duties of a college president and those of a parish clergyman; there is too, between those of the minister who succeeds to a parish already organized, and where the gospel has long been successfully preached, and those which crowd upon him, who, like one of old, would stretch his line beyond other men's labors, and build in the wilderness a resting place for the ark of God.

It is my object in this communication, to advert to some of those qualifications which are of appropriate importance, in those who go out as missionaries and pastors, to the new-settling districts and parishes of our American Zion. They enter on their fields of labor, under circumstances in many respects peculiar, and find much to be done, endured and waited for, before in quiet and competency they gather in the spiritual harvest The exigencies of their stations and spheres of duty, will require not only that they be men of real piety, and good theological attainments, but that they be—

1st, *Judicious men—men of sound minds and good common sense.* They must stick the stakes, and establish the religious customs of the community; they must meet opposing currents of interest, feeling and opinion, and will be continually driven back upon their own resources, and be called to originate those wise and christian efforts, and throw themselves upon every proper expedient to plant the gospel, where, perhaps, Satan's seat was. The establishment of a congregation is like the founding of an empire; it should be done well. Its municipal arrangements should be formed with wisdom; its organization should be judicious; its interior and exterior economy such as time will approve; that the foundation "being laid by a wise master builder," another may safely "build thereon."

2d. They need to be men of a *catholic spirit.* Great freedom and conflict of opinion obtain in our new settlements. There, custom and usage in religious belief go for little or nothing. They boast in their liberty of thinking and acting for themselves. An unsocial, dogmatical, exclusive spirit, would be peculiarly unhappy in a gospel minister sent to them. It would be almost sure to stir up an opposition, that would give an ascendency to men and systems of quite inferior pretensions and promise, to the cause of Christ. Truth should never be sacrificed; but those who go out into the new and opening fields of our American Zion, will need to keep their eye mainly on the broad features of Christian doctrine, duty and practice; distinguish between the great essentials in religion and the smaller circumstantial matters; while in the spirit of tenderness and love, they draw within the range of their ministerial fellowship all those who sincerely and substantially preach Christ crucified, and are engaged for the advancement of his kingdom among men. Our missionaries to the heathen have set an excellent example in this respect—one which it is indispensably important those should follow, who would establish and fortify the outposts of our own Zion.

3d. They need to be men of a *disinterested, self-denying spirit.* Their temporal support, for a while at least, will be small;—their labors will be arduous, and their trials many. If they have families, they must expect privations; and under any circumstances, to hold out and be careful, they must be contented with the rewards of the gospel. Their eye must be single; their heart must love Christ, and be supremely devoted to his cause, in defiance of the calls of earthly interest and ambition. They must "seek" not "their own," but "the things that be Jesus Christ's;" expecting small things for themselves in this world, and looking, after their day of devoted service is over, to the promise of the Saviour, sounding above—"Well done, good and faithful servant—enter thou into the joy of thy Lord."

4th. They must be willing to spend much time in the *active parochial duties of the ministry.* They will have little time for the researches of literature, or to become extensively learned theologians. Their congregations are to be formed. They must cause a kind of moral creation to start up around them, where all was deadness before. Out of a population of a thousand, one hundred perhaps are not attached to the ordinances of the gospel in any form. They must be looked up in their broken settlements, and retired dwellings. The gospel must be carried to their fire-sides, and by a winning faithfulness, there must they be drawn out, to become integral members of Christian congregations. Great activity in pastoral labors is indispensible, in building up a congregation among our new settlements, besides the time which the spirit of Christ or the calls of providence will require to be spent on the moral waste which most likely lies around it.

5th. They must be men that are *not easily discouraged.* Much time and labor must be expended in clearing the field and getting in the seed. The scene will not change at once. The barren heath will not turn to a fruitful field in a day. A spiritual Eden will not grow up around the ministering servant of Christ there, as the result of a single effort, or wish, or prayer. Errors will yield reluctantly to him; crude notions in religion will with difficulty be rooted out; the semi-heathenism of many will seem almost incurable; foul spirits will contend with him every inch of ground they must surrender; and hideous satyrs will dance and bid defiance in the misty outskirts of his labors. But with a firm reliance on the promise and oath of God, he must go forward, not doubting but that "in due season he shall reap, if he faint not;" that as he goes forth weeping, sowing precious seed, so he shall doubtless come again rejoicing, bringing his sheaves with him. These I consider among the qualifications for ministerial usefulness, in our new settlements; and when combined in a minister of Christ, and associated with good ministerial gifts in other respects, he can not devote his life to the service of his Master in those new and opening fields of labor, whose necessities implore his cultivation, without devoting it usefully and honorably, and where the blessing of many ready to perish will come upon him. The harvest day will come, and the happy results of his confiding and self-denying and persevering faithfulness, will be seen and enjoyed, long after his head is laid beneath the clods of the valley, and his spirit has taken possession of the reward of the faithful servant. EVANGELUS.

Miscellaneous.

TIBERIAS.

Extract from Jowett's Christian Researches in Syria and the Holy Land

The composure which came over my feverish spirits at this hour, was inexpressibly refreshing. I laid myself down upon the ground, and resting my head upon a stone near me, drew a little coolness from the soil; while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle. It is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said, *a city that is set on a hill cannot be hid;* for it is full in view from the Mount of the Beatitude, as well as from this place; and, indeed, seems to command all the country round to a great extent.—Viewing at a glance the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable land of the Gadarenes. Close above my head, an Arab has come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun; and at a distance, just perceivable, is another indolent peasant sauntering by the water's edge, and singing at intervals a poor Arab song, which, though not "most musical," has nevertheless, the charm of being "most melancholy." Yet that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one, who formerly so often passed this way, and never passed without leaving, by his words and actions, some memorial of his divine wisdom and love. Here, or in this neighborhood, most of his mighty works were done; and in our daily religious services we have read, with the most intense interest, those passages of the gospels which refer to these regions. However uncertain other traditionary geographical notices may be, here no doubt interrupts our enjoyment in tracing the Redeemer's footsteps. This, and no other, is the sea of Galilee; in its dimensions, as I should judge, resembling exactly the size of the isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee from mending their nets to become fishers of men. Here he preached to the multitude crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder, on the right, must have been the very spot, where, in the middle of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water; where he gently upbraided the sinking faith of Peter; where he said to the winds and waters, "Peace! be still!" And the sweet serenity which now rests upon the surface is the very same stillness which then succeeded.

Reminiscence.—Mr. Sergeant delivered an address in Philadelphia, commemorating the deceased patriots Adams and Jefferson, in the course of which he related the following anecdote. Mr. John Adams took his seat in Congress, the 5th of September, 1774, the day the Old Congress first met. In June, 1775, after blood had been shed, that war was certain, and that the enlightened and patriotic were preparing the public mind for revolution and independence, it became necessary to appoint a Commander in Chief of the Armies of the United Colonies. Gen. Ward, of Massachusetts, the colony which Mr. Adams in part represented, was the person thought of for that important station. The 15th of June, 1774, a memorable day in the history of this country, Mr. John Adams rose in his place, and with much judgment and knowledge of public feeling, nominated George Washington, of Virginia, "to command all the continental forces raised, or to be raised, for the defence of American Liberty." So entirely unexpected was this proposition, that Mr. Washington was, at the time it was made, in his seat in Congress. With the modesty which characterises and appertains to greatness, he was so overcome as to retire immediately from the body. "Congress then proceeded to the choice of a General, by ballot, and George Washington, Esq. was unanimously elected."

Yellow Fever.—By a calculation of the effects which the yellow fever at various periods has produced at Charleston, S. C. it appears that it is not equally fatal to all classes of the inhabitants. The deaths of the blacks (who form a third part of the population) have been only at the rate of a half per cent.; while the French have lost at the rate of one; the Germans, one and a half; the Dutch, two; the Americans, three; and the English, four per cent. Generally speaking, persons of a sanguine temperament have been most in danger, for the mortality among them has amounted to a tenth: while among a billious people, it has been only a fiftieth. Females have suffered much less than males.—*U. S. Lit. Gaz.*

Artificial Teeth.—Mr. Charles W. Peale, of Philadelphia, has, after much study and experience, brought the manufacture of artificial teeth to a high degree of perfection. He manufactures them of porcelain of any shape, & any tinge of color. By glazing and hardening them in the furnace, he renders them light and incorruptible.

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

In all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distingnished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS, Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May 1, 1826.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Information Wanted.

OF JOSEPH NEILSON, who left his father's house, in Ernest Town, Upper Canada, on the 9th of March, 1823, is living, and should see this, he is requested to write to his father, or the subscriber, his brother.

ABRAHAM NEILSON.

Ernest-Town, August 4, 1826. 1wp.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

New Books—No. 40 Genesee-Street.

JUST received by HASTINGS & TRACY, Sermons on Important Subjects of Doctrine and Duty, by Rev. D. C. Lansing.

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Bread street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be divided into sections of half miles, and contractors may propose for more or less by the mile for grubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES,
DANIEL VANSLYKE.

N. York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. Osburn, *Collector.*

Utica, April 11, 1826. 6m99

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. Osburn, *Collector.*

Utica, April 11, 1826. 6m99

By virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1823 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.